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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE

AMERICAN SOCIETY

For Meliorating the Condition of the Jews.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Vol. II. No. 9.

MARCH, 1846.

New Series.

MATT. XXIV. 14.—THE END.

(Concluded from p. 199.)

WE have already seen, that the New Testament, so far from holding out the promise of holy and happy times in this world during the present dispensation, every where, and as with one voice, utters its strong and earnest veto on this favorite device of modern Christendom. By the various methods of simple announcement, solemn warning, parabolic illustration, and prophetic symbol, our blessed and faithful Lord sought to prepare His followers for their appointed office of witness-bearing under the cross. "Sufferings" first; and "glory" afterwards, 1 Pet. i. 11—pre-eminent "sorrow;" and an enduring triumph, Is. liii.—a humiliation to the lowest depth of human, yea, of penal abasement; and "a name which is above every name," Phil. ii.—the burden, and the shame, of Calvary; and a "seat at the right hand of the throne of God," Heb. xii. 2—such is the law of the kingdom, to which the King himself, "though He were a Son," Heb. v. 8, submitted without murmuring. And as "in all things it behoved him to be made like unto his brethren—in all

points tempted like as we are," Heb. ii. 17; iv. 15—even so from Matthew to Revelation we are taught, that the peculiar joy, the characteristic blessedness of the Church, is in "suffering with Christ," that she may "also reign with Him," 2 Tim. ii. 12—"knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;" Phil. iii. 10. *No cross, no crown*—for the disciple, any more than for the Master.

But as the cross is not to be mistaken for the crown, so the predicted glory of the millennial age is confessedly incompatible with a time of tribulation to the people of God. And yet it has been clearly shown, we think, that tribulation is the portion of the believer, down to the coming of the Lord. In Dr. Chalmers' work on the *Evidences of the Christian Revelation*, when discussing the *Argument from Prophecy*, (b. ii., ch. 7,) the eloquent doctor delivers his testimony to the same effect in a remarkable passage, which we extract entire, as it should be better known than it is:—

Let us state our own suspicion of what we hold to be a prevalent opin-

ion, and by which we have no doubt the great majority of Christians is actuated. We cannot get the better of an impression, grounded on what we hold to be the general sense of scripture, and which we think may be distinctly traced in many of its passages, that the next coming of the Saviour is not a coming to the final judgment on the day of the general resurrection. This we hold to be the faith of the great majority; and yet there is much in the Bible to discountenance it. In prophecy there is a distinct millennium foretold, nor do we see how this can be expunged from the future history of the divine administration; and this indefinite period of peace and prosperous Christianity upon earth, is to be ushered in, it would appear, not as the ultimate term of a progressive series, along the successive steps of which, one nation is to be converted after another—till, in the triumphs of a universal faith, made out by the gradual advancement of light and knowledge, to the uttermost ends of the world, the earth is at length to be transformed into the fair habitation of piety and righteousness. We would speak with diffidence; but as far as we can read into the prophecies of the time that is before us, we feel as if there was to be the arrest of a sudden and unlooked for visitation to be laid on the ordinary processes of nature and history; and that the millennium is to be ushered in, in the midst of judgments, and desolations, and frightful convulsions, which will uproot the present fabric of society, and shake the framework of its machinery into pieces. It is still as much the part of missionaries to carry the gospel unto every people under heaven, as it was of the apostolic missionaries who went forth over all the then known world, previous to the destruction of Jerusalem. But though in these days they preached it universally, they did not plant it universally; and in like manner, we can imagine now a general publication without a general conversion of the nations, and that, instead of a

diffused and universal Christianity being anterior to the next coming of the Saviour, that coming may be in judgment and sore displeasure on the irreligion and apostasy of a world that had now prepared itself for the outpourings of an accumulated wrath, by its continued resistance to all the ordinary demonstrations. Instead of a diffused and universal Christianity being anterior to the next coming of the Saviour, that coming itself may be anterior to a diffused and universal Christianity—to the restoration of the Jews, and the consequent fulness of the Gentiles. We speak not of a personal coming: there was none such at the destruction of Jerusalem, though it seems at least as if the Son of Man was then said to come in the clouds of heaven, with power and great glory.* But certain it is that a coming is spoken of as yet in reserve, when, instead of being met by the glad acclamations of a Christianized world, He will come like a thief in the night, and with sudden destruction, as with a whirlwind—when, as in the days of Noah and Lot, He will abruptly terminate the festivities and the schemes, and the busy occupations of a secure and wholly secular generation—and, so far from coming down on a regenerated species, then waiting in joyful expectancy for their king, it is asked

* The only reason mentioned by Dr. C., as justifying a doubt respecting the *personality* of this future coming, is that Christ did not so come at the destruction of Jerusalem, "though it seems at least," &c. Evidently the doctor was but little satisfied with his own objection; and for proof that there is really nothing in it, we refer the reader to *The Jewish Chronicle*, Vol. I., pp. 313–320, and Vol. II., p. 1–5.

In fact, let it once be admitted, that the destruction of Jerusalem was the Coming of the Son of Man, according to the terms of the prophecy, quoted by Dr. C., and it follows immediately, that Swedenborg and Bush are right—(at any rate, no living man can then prove them to be wrong)—in their audacious denial of the second personal advent of the Saviour.

whether, when this descent, whatever it may be, is accomplished, "Verily, shall the Son of Man find faith upon the earth?"

On the other hand, no student of ecclesiastical history will think of denying, that the idea of a yet future millennium of righteousness and peace on the earth, before the Lord appears, is one of the merest novelties in the Church of Christ. No such thing was heard of, or dreamed of, in primitive times. By and by, it is true, and in a very intelligible way, it came to be the fashionable doctrine throughout Christendom, that the bloody revelries of the Papal Beast were equivalent to the reign of the saints with Christ a thousand years. The Reformers, one should suppose, must have obtained new light on that subject, as on many others. But whatever may have continued to be their views with regard to the character, and chronological relations, of the millennium of the apocalypse, we do know that they would have promptly spurned, had there been any one to suggest it to them, the theory of our own day, which anticipates the universal triumph of the gospel, before the sounding of the last trump. The

prevailing sentiment among these heroes of the faith seems to have been, that, at the end of 6000 years from the creation, the mystery of God would be finished by the return of the Lord to judgment. This, it is quite certain, was the persuasion of Luther himself. So far from being dazzled, or misled as to the prospects of the Church, by the effulgence of the Reformation, his prophetic eye clearly discerned, amid all its splendors, the coming-on of yet another, and a still more disastrous, eclipse. At one time the wonderful monk seemed to be in a fairer way of demolishing the Man of Sin, than any of his successors have since been, or are likely soon to be. But Luther also knew better than most of them, that this great quarrel required for its settlement a Divine Avenger. "*Ostendat,*" he cries, "*illum diem adventus gloriæ Filii sui, quo destruetur iniquus iste!*"—"May God reveal that day of the glorious coming of His Son, when this Wicked One shall be destroyed!" And with regard to what should precede the catastrophe, his forebodings were altogether as gloomy as were those expressed by the interpreting angel to Adam "in the visions of God:"—

"Truth shall retire,

Bestuck with slanderous darts, and works of faith
Rarely be found: so shall the world go on,
To good malignant, to bad men benign;
Under her own weight groaning, till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of Him so lately promis'd to thy aid,
The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord;
Last in the clouds from heav'n to be reveal'd
In glory of the Father, to dissolve
Satan, with his perverted world; then raise
From the conflagrant mass, purg'd and refin'd,
New heav'ns, new earth, ages of endless date,
Founded in righteousness, and peace, and love,
To bring forth fruits, joy and eternal bliss."

Of the modern "idea of a spiritual millennium, which has not yet begun, before our Lord's return," Mr. Bickersteth says, in his *Practical Guide to the Prophecies*; "I have not been able to trace it higher than Dr. Whitby, who speaks of it as a 'new hypothesis' at the beginning of the eighteenth century." It may be possible to find a few scattered indications of its existence at a somewhat earlier period than the one here assigned, as, for example, in a sermon preached by John Howe, in the year 1678, on *The Work of the Holy Spirit in reference to the Christian Church*. But not until the eighteenth century itself was considerably far advanced, can the "new hypothesis" be said to have prevailed in any one church of the Reformation. It is thus as destitute of the venerable sanction of antiquity, as we believe it to be of scriptural authority.

We shall only add, that, whether we contemplate the past history of Christianity, or most of the leading influences and tendencies of the present time, we can see but very little that justifies the confident boastings, so generally indulged in. "The Church," says the Rev. H. McNeile, "has not been holding ground in the parts of the world where she has gone. God has taken out a people, and the candlestick has been removed. Where are the seven churches of Asia? Where are the congregations that were in Corinth and in Carthage? Christianity took her people out, and then departed. Her course has resembled the emigration of a pilgrim, rather than the acquisitions of a conqueror; because her object was not universal conversion, but the saving of an elect church,

the members of Christ's mystical body, to reign with Him in righteousness over the new earth." Nor, as we said, does the existing aspect of things satisfy us, that this object and this result are now changed. "All is now disjointed, sickly, weak, and failing in its designed effect. Remedies multiply wants and defects; 'that which is crooked cannot be made straight; that which is wanting cannot be numbered.' Eccl. i. 15."—(*Bickersteth*.)

But here we shall be asked, Must we then give up all hope for the nations? Shall the kingdoms of this world never become the kingdoms of our Lord, and of His Christ? Shall the day never dawn, of which many prophets from of old have sung, when the eye of God, looking down from heaven, shall rest upon a scene more glorious by far, than that in which it rejoiced on the morning of the first Sabbath? To all such queries our answer is, "God forbid!" Nay, brethren; we seek not to check the aspirations of faith, while we labor to establish faith on the only sure foundation of the Word. Ours is not the malignant ambition that would chill the heart of benevolence, and damp the ardor of hope in the bosom of the man that loves his kind. Rather, that hope we would glorify, by raising it to a higher sphere, and subjecting it to the powers of the world that is to come. So far from taking any comfort in the thought, that Earth with her teeming myriads shall eventually be destroyed, or that, shrouded in the pall of "gross darkness," which now covers the people, she shall be sent forth, like Cain, under an eternal curse, a fugitive from the presence of God, our very

delight is to trace, as God may enable us, the path of life, along which she shall yet be brought, with singing, and everlasting joy upon her head, a redeemed captive—a welcome guest—a royal bride—into the holiest of all.

Far be it from us to question, that of all that God hath spoken to the fathers of the times of restitution, not one jot or tittle shall fail of a glorious accomplishment. But we claim to have already proved irrefragably from scripture, that no such consummation is to be expected, or can occur, *during* the present Gentile economy. What, then, is the inference, but that it will *follow*?

V. We are thus led to the consideration of the *last* general topic, embraced in the text, and in the original plan of this series of essays—to wit, THE END, that shall follow the proclamation in all the earth of this gospel of the kingdom, for a witness unto all nations. And here little more will be necessary, than to recall to the mind of the reader the explanations, given at the outset, of the general structure and main drift of the prophecy.

The questions of the disciples, it will be remembered, were seen to regard, *first*, the time of the threatened overthrow of the temple; and, *secondly*, the signs of the promised return of the temple's Lord, when the days of Jewish mourning should be ended, and a new and brighter dispensation introduced. *How long the interval*, that was to elapse between the two events, was just one of the uncertainties, respecting which the anxious group, that surrounded the Saviour on the Mount of Olives, would fain have elicited some intelligible hints. There is no

reason whatever for supposing, that they conceived of it as likely to be protracted through ages and generations. The idea of what we have called the *Gentile interregnum* had not yet entered their minds, nor did even the subsequent ascension of their Messiah from the very spot, where they were now standing, or the Pentecostal effusion of his Spirit, entirely succeed in persuading them to admit it, and act upon it. At present, the strong personal interest they had in the matter, as those to whom were promised twelve pre-eminent thrones in the kingdom of Israel, concurred with the sentiment of a patriotic sympathy in the fortunes of their nation to awaken the secret hope, that they themselves might live to witness the glorious result, and to lead by their voices the hosannahs of popular welcome to Him, that was again to come in the name of the Lord.

Their Master, without violently ejecting from their heart the deeply cherished misapprehension, lets fall repeated intimations, which, we cannot doubt, when afterwards “brought to their remembrance” by the Holy Ghost given unto them, contributed to secure their readier acquiescence in the grander and more comprehensive arrangements of His own wisdom and love. “All these things must come to pass, *but the end is not yet*. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are *the beginning of sorrows*. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; AND THEN SHALL THE END COME.”

“*The end*”—of what? Of the

history, and actual existence, of the sun, and moon, and stars of light? or even of "this dim spot, which men call Earth," and of the life of man upon it? Such are the ordinary notions on the subject entertained by many devout persons, who shudder, as at "the sin of witchcraft," at any attempt to understand the things, which God hath revealed unto the Church by "His servants the prophets." But however grand and edifying these schemes of annihilation may be, we deny that there is the shadow of an allusion to them, either in the inquiries of the apostles, or in the prophetic answer of their Lord. On the contrary, we have written to very little purpose, if our readers do not already perceive, that this chaotic theory of the future, as it may be termed, is at once, and utterly destructive of all attempts at a rational and satisfactory interpretation.

Our Lord had announced the coming desolation of the temple, and, "going out and departing," had openly abandoned "the beautiful House," and its blinded worshippers, to their doom. But even then, amid all these signs of mustering wrath, we discern the promise also of a gracious return. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The disciples, after a vain attempt to avert the impending storm, (ch. xxiv. 1.) next set themselves to find out, *first*, when its hidden terrors might be expected to burst forth on a secure and carnal generation, and, *secondly*, what should be the sign of its passing away,—or, in other words, of that second, and more glorious, coming of Messiah, which

should terminate "the world"—that is, either the *age* of ruin, just about to commence; or, all the time, long or short, (but including the world under the law,) that should precede עולם הבא, the world to come, during which the Son of David should sit on his father's throne, and make the place of his feet glorious, before the eyes of the nations. To these very expectations of the disciples we understand our Lord as referring, whenever throughout this discourse he speaks of "*the end*." The announcements of the fourteenth verse, accordingly, we regard as just equivalent to saying;—"As soon as this gospel of the kingdom shall have finished its testimony in the earth, the glory of the kingdom shall be revealed, and all flesh shall see it together. When, by means of that evangelical witness, God shall have accomplished His purpose of gathering the elect Church from among Jews and Gentiles—that beloved Church, the Bride of the Lamb, which the Father hath given to the Son for his unfading crown—then shall the times also of the Gentiles be fulfilled. The end of the temple's desolation, and of the absence of the temple's Lord, and of the great captivity, shall come. The Lord shall appear in His glory, to build up Zion—and the days of Zion's mourning shall be ended—and He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jerusalem shall be safely inhabited, and men shall dwell in it, and there shall be no more utter destruction; but the name of the city from that day shall be, *The Lord is there*—And the Gentiles shall come to her light, and kings to the brightness of her rising; for the Lord shall be her everlasting light,

and her God her glory—And great shall be the day of Jezreel!"

RUSSIA AND THE JEWS.

THE part that this great northern power is destined to act among the nations, is a subject of almost equal interest to the politician, and to the student of prophecy. Only one thing seems to be very certain about it, that, whatever may be the present aggrandizement, or the ambitious hopes, of the colossal empire, she is preparing for herself a terrible retribution from the God of the whole earth, by her wicked and ferocious treatment of the people of the covenant. The following article appeared in the *Voice of Jacob* of Dec. 19.

Another hard blow has just been levelled against the unfortunate Jews of Russia. In virtue of a new ukase, all Jews inhabiting the open country are to be driven into the towns. But all Jews not possessing immovable property shall be unable to obtain the right of citizenship; that is, they are not to be allowed to carry on any trade, but are to be given over to starvation, should they decline the proffered alternative of turning Russian Catholics.

In a comment upon the purport of this ukase the *Z. d. J.* publishes a rather violent article. Looking at the inability of our English brethren to interfere beneficially in behalf of our unfortunate Russian co-religionists, and at the uncontrolled power of the Autocrat,—whose resentment might perhaps make a measure irrevocable, originally intended only as an intimidation; or who might mature into a stern resolution, what at first was only the effusion of momentary displeasure,—we think the policy of inflammatory language may be questioned. And certainly, when we look back at the avowed effect, which the invectives of the French press against the Autocrat had upon the

unfortunate Poles, we should long hesitate before allowing ourselves to be overruled by an impetuosity which cannot mitigate the fate of the sufferers, and might much aggravate it. In this view we are also corroborated by the opinion of men whose experience, influence, and intentions, must ensure to them due weight and regard. Sympathizing deeply as we do with our wretched brethren, as fellow creatures, as brethren and as co-religionists,—happy, thrice happy, as we should feel, if by any effort, by any sacrifice on our part, we could mitigate their fate, we shall, nevertheless, at present abstain from any superfluous remark; and thus, if we cannot soothe, at least we shall not irritate. We therefore content ourselves, for the present, to extract from the paper above mentioned various ukases published of late, with some comments from the same source. These are no speculations; they are stern facts, which will enable every one to judge for himself, and to say whether the inferences are just.

The Editor, in order to prove the justness of his opinion, passes in review the various ukases concerning the Jews, issued by the Emperor since his accession to the throne. He begins with the edict of 1828, which subjected the Jews to the conscription. But, although the Emperor did not fail to express to the communities furnishing their respective contingents his satisfaction, and even his sense of gratitude, he, nevertheless, a few years afterwards, excluded the Jewish soldiers from all military advancement; eluding the force of his promise to remove disabilities in the army, by interpreting it as having only reference to *converted* soldiers! In virtue of a secret order of the Emperor, a catechism of the Russian Greek Church was written, in which the Jewish children, torn from the arms of their parents in order to be brought up as soldiers, were to be instructed. The mask, however, was altogether dropped in 1844, when the public order was given, that these young recruits

should be at once brought up as Christians, and that the adults should be incapable to serve in the guards, in the active army, or in the fleet, but were to be sent to the Caucasus, or to be employed at work in the military arsenals. Besides these indirect means, others of a more compulsory nature are resorted to, in order to force them into apostasy. Thus it happened lately, that when looking over the list of the military converts, the Emperor found, "vacat" in the regiment of a certain colonel, he expressed to the officer his displeasure. But what happened on the following day? Eight hundred Jewish soldiers were, with the sabre and the knout, driven into the church:—two of them preferred death.

A ukase of 1835, conferred various rights on Jewish merchants, artisans, agriculturists, scholars, and artists. Considerable as these rights appeared, they were very insignificant in comparison with those which the Jews possessed under the Polish Government. And in what spirit were these laws administered? Already previously, in 1825, the Emperor had indiscriminately expelled all Jews residing in the two capitals of the empire.

The same fate was inflicted in 1835, on the Jews of Kiev, the sacred city of Russia, Nicholaew and Sewastopol, on the Black Sea. None but converts were suffered to remain there. The interior of Russia was altogether shut against them, and even a temporary sojourn there rendered almost impossible. The agriculturists were not better treated.

In 1837 a large number of the Jews of Courland wished to immigrate into Siberia. The Minister of Finance, Count Cankrin, supported the undertaking, but the Emperor withheld his sanction. In 1840, Jewish settlers were sent to Cherson; half of them perished on the way, the other half perished there in the greatest misery; because Cherson, a country without trees or rain, required other settlers than persons not at all acquainted with agriculture,

and certainly unable to change stones into bread.

A proportionably very large number of the Jews exercise all kinds of manual labor and trades practised in Russia; and certainly they are superior in intellectualization, to their brutalized, non-Jewish neighbors. The Emperor, in order to cut off this branch of sustenance, has determined to control the Jewish traders, till, as it is openly said, they shall come to their senses. And since the promulgation of the law of 1835, has a Jew received any government situation, however subordinate? Not a single one. An eminent artist of the Jewish religion, who in virtue of this ukase applied for a situation in the Academy of Arts, received for answer, "you must convert yourself," to which of course he did not submit.

But the Emperor soon found out that however he might oppress the Jews, however successful he might be in cutting off single stragglers from the camp of Israel, yet that camp was impregnable by the means used. The Emperor determined therefore at once, to resort to the employment of force; and it is to this determination that may be attributed the series of atrocious ukases which have lately appalled the Jews of the universe, and extorted a cry of horror from the civilized world.

The first of these ukases, expelling the Jews from the frontier into the interior of the country, resounds still in the ears of Europe. This edict was to produce a three-fold effect; it was to render the boundaries not Polish Jewish, but Russian; it was to reduce the Jews to beggary, and to give them over to starvation, by tearing them from their establishments; it was still more to over-crowd with Jews the governments in which they were allowed to settle, and thus to compel them either to stifle each other, or to free themselves by apostasy. It is true that in order to justify this measure in the eyes of Europe, it was pretended to be taken in order

to prevent smuggling. But that this was only a pretence, and not the real motive of this ukase, is clear from the statement of the very ministers of the Emperor, who represented to him, that this step would not prevent smuggling; that sixteen large trading places, besides various smaller places, would thereby be ruined; and that it would cause to the public revenue an annual loss of 1,460,000 silver roubles. Nor was the solemn offer of the Jews, "to enter into a bond against smuggling, under pain of excommunication," of any use.

The second preparatory step for the fatal blow to be struck, was the ukase which took from the Jews the right of regulating their own commercial affairs, and of representing the congregations by elders. Henceforth, all internal connection of the Jews as congregations was prohibited, and the administration of their internal affairs and finances put into the hands of the local authorities; without whose permission, they were not even allowed to meet. By this step, the Jews being deprived of the only one centre of unity possessed by them, no unanimous measure could be taken; no protection or relief given to the members; and their strength as a body was totally broken. Now that all was prepared, that the victims were entangled in the net from which they could not extricate themselves, now that the fatal blow was struck, the ukase adverted to appeared. Deprived of all means of support, crowded in small rooms, which must soon become as many black holes, the prisoners must engage in a deadly struggle for preserving themselves, or save their lives by the proffered alternative.

The foregoing details are sufficiently harrowing; let us hope that many will admit of considerable qualification. Meanwhile, a lively sympathy with our unhappy Russo-Polish brethren exists in influential quarters here; none the less lively, that it is accompanied by an anxiety to repress profitless invective,—a mode of expressing sympathy often the more resorted to in proportion as direct

and practical methods are wanting. The matter, it is said, has been once more under the consideration of the Board of Deputies, since the notice in our last number. Much is hoped from the Emperor's own impulses, swayed to clement and generous resolves by the blander influences which occasionally surround him. His present sojourn in Italy affords such opportunities, and we cannot think they will be lost. Again, it is known that Sir Moses Montefiore has often contemplated a visit to St. Petersburg; and should he, as is expected, be able to go early in the new year, what might not be anticipated from his known desire to establish a better understanding between the Emperor and his Jewish subjects? His intercession on the one side, might render the rule more paternal; his influence on the other side, might dispose them to more successful efforts, to win their sovereign's confidence. May God prosper endeavors so directed!

We may add the following items, also taken by the *Voice* from the same German Jewish journal:—

The Russian Government has imposed on its Jewish subjects a new tax, under the name of a Sabbath-light tax. The revenue derived therefrom is to be employed in support of schools to be established. These, however, do not yet exist, while the tax is already levied. It is generally feared that the impost will remain, even though the schools be not instituted.

At a naval review, lately held before the Emperor, the monarch was exceedingly pleased with the skill in seamanship evinced by two sailors, whom he immediately promoted to the rank of officers. On being informed that they were Jews, the Emperor called on them to turn Christians, and when they refused, he used hard language, and even threatened them. Upon this they begged as a favor, in order to show themselves quite worthy of the distinction, to be allowed to perform

another feat of seamanship. Having been permitted, they plunged into the sea, never more to emerge!

And these from *The (London) Jewish Chronicle*:—

The *Petersburg Gazette* contains a Ukase to the following effect:—1. Those Jews who live within a distance of 40 wersts from the frontiers of Austria and Prussia, and who are now obliged to sell their houses and landed property in consequence of their being driven into the interior of the empire, for which purpose a space of two years has been allowed to them, shall not be free in the mean time from working in the fortifications of Shwanetz. 2. Not to admit the houses built of stone belonging to the Jews as security for the fulfilment of their contracts to supply the military department with various articles.

The *Journal des Débats* publishes the following letter, dated St. Petersburg, 29th ult.: "A new tax has been imposed on the Russian Israelites. An imperial ukase, which has been published on the proposition of the senate, commands that for every head of horned cattle slaughtered by the Jewish butchers, according to the Jewish rite, a tax of 21 silver roubles (£3 10s.) shall be paid; and that moreover, all the portions of the animal which are considered unwholesome or impure by the Israelites, and which the Jewish butchers formerly sold to the Christians, shall hereafter be buried underground, or destroyed in any other manner, in the presence of police agents. In consequence of these two measures, of which the latter is founded on the fact, that Jews are not justified in selling to Christians a food which they consider unfit for use; the pure meat, according to the Jewish doctors, will cost the exorbitant price of 50 silver kopecks, or 1s. 6d. per lb. weight; so that the less wealthy classes of the Israelites, who form five-sixths of the entire Jewish population of Russia, will find themselves compelled to abandon the use

of meat, as the Russian Jews, who are most strict in the observance of their religion, will never consent to use food forbidden by their priests. The object of the ukase appears to destroy the distinction existing between the Israelites and the other subjects of the Emperor of Russia."

For the Jewish Chronicle.

SOME REMARKS ON ACTS XV. 14-18.

THE use made by the Apostle James of the promise in Amos, concerning the rebuilding of the tabernacle of David, is, at first sight, not a little perplexing, as it seems to conflict with the hope of the literal restoration of the Jewish nation. If the gathering of the Gentiles into the Christian Church was the fulfilment of this word of the prophet—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old,"—then have we apostolic sanction for the spiritualizing principle of interpretation, or the giving to the Christian alone all the promises, which, in the letter, belong to the Jew. If the rebuilding of the ruins of David signified the conversion of the Gentiles, then we are justified in denying to the seed of Abraham according to the flesh, that glorious pre-eminency in national standing for which they have always hoped. And such, certainly, seems to be the apostle's meaning, on a superficial reading of the passage: for, after speaking of what God had done by Peter, in visiting the Gentiles, "to take out of them a people for his name," he adds, "And to this agree the words of the prophets, as it is written, After this I will return, and will build

again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things." The first impression is, that the "agreement" spoken of by the apostle is between God's work in calling the Gentiles, and His word of promise touching the repairing of the breaches of the tabernacle—the former being the fulfilment of the latter. Or, at least, that the setting-up of the Christian Church, by the gathering of Jew and Gentile alike, was the predicted restoration. Scott, who follows, I suppose, the current of commentators, so teaches in his Notes on Amos ix. 11, 12. "The palace of David became 'a tabernacle,' by the defection of the ten tribes, and by subsequent calamities: this tabernacle fell down at the Babylonish captivity, and it lay in ruins till the coming of Christ: so that these expressions may denote the mean estate of David's family, the degeneracy of Judah, and the very depressed state of true religion. But by the incarnation and birth of Christ, the seed of David, and in consequence of his death, resurrection, ascension and heavenly exaltation, that tabernacle was again erected, its breaches were closed, its ruins repaired, and it was advanced to far greater prosperity, than even in the days of David and Solomon."

It will be seen at once that, if this interpretation be sound, it establishes a principle absolutely fatal to all claims to peculiar and national blessings by the Jews; all other promises of their restoration resting on the

same foundation with this. Christianity would swallow up the Jewish polity and name altogether, leaving not a vestige of prophecy to Israel after the flesh. But it is not sound, nor does this passage conflict at all with the literal truth of the prophetic descriptions of the glory of Jerusalem, when "the Gentiles shall come to her light, and kings to the brightness of her rising." This I will now proceed to show.

An influential party in the church in Jerusalem demanded, that the Gentile converts should be circumcised, and required to keep the law of Moses, thus making Christianity a mere addition to Judaism, and not, what in truth it was, the substance which superseded the shadow. The proselytes under the Law had been thus dealt with, being incorporated into the Jewish nation, and renouncing their peculiar standing amongst their own countrymen. The believing Pharisees, jealous for their national glory, and full of reverence for the Mosaic ritual, wished all converts to Christianity from the nations to be received on the same terms, both as an act of homage to Jewish supremacy, and because they thought obedience to Moses essential to salvation. The question before the Council was a very great one, viz., whether Judaism was to be retained in the Christian Church, and to be alike obligatory on Jew and Gentile; or whether a new dispensation was set up, into the essence of which nothing distinctively Jewish entered. The circumstances attending the introduction of Cornelius and his friends into the Church were first appealed to, as a proof that God would bind no such burden upon the necks of the Gentiles; for the

vision of unclean beasts and birds, which Peter saw, taught him that nothing henceforth was to be called common or unclean; and the outpouring of the Spirit from on high, after the form of Pentecost, on uncircumcised men, showed that circumcision was not necessary to the receiving of the peculiar blessings of the Christiandispensation. The signs and wonders, which God wrought among the nations by the hands of Paul and Barnabas, were a further confirmation of His purpose of mercy towards them, to give them an open door into His Church, free from all obstructions of Jewish law. Now the point in dispute was not whether the Gentiles might receive the privileges of Christianity—that was conceded on all sides—but whether they could receive them without also receiving Judaism. In other words, was Christianity the mere complement of Judaism, the perfecting of it, or a new birth, having an independent life of its own? The apostles taught the latter, and the speech of James must be examined in the light of this idea. He begins by referring to the statement of Peter, that God, by him, had first visited the Gentiles, to take out of them a people for His name; that is, a people to bear his name, by being baptized thereinto.* This, he says, is in accordance with the words of the prophets, who say that the tabernacle of David shall be rebuilt, in order that all the nations upon whom God's name has

been named, may seek the Lord. These must, therefore, be nations of baptized men, of nominal Christians, at the time of this restoration, who shall be brought to the knowledge of God, as a fruit of it. But this implies a previous work of gathering, of putting the name of the Lord upon them; such a work, indeed, as Peter was the instrument of beginning. There is thus a perfect harmony between God's taking a people out of the Gentiles to bear His name, and the declaration of the prophet, that, far down the future, when mercy should be again showed to Israel, there should be nations upon whom that name was called, to be blessed by the setting-up of the fallen-down tabernacle. The prophetic word in Amos implied and demanded such a work, as God began to accomplish in the conversion of Cornelius. This, then, is the "agreement" of which the apostle spake, and the truth of the interpretation is confirmed by what he adds: "Known unto God are all His works from the beginning of the world." When He spake of the nations bearing His name whom the Jews should inherit, (see Amos ix. 12,) He knew His purpose to call them into His Church.

The quotation shows that the rebuilding of the tabernacle is a distinct thing from the conversion of the Gentiles, for, when it takes place, there are already nations who are nominally the Lord's, which requires an interval between the falling down of the tabernacle, and the setting up of it again, for the Christian or Gentile dispensation. When Christianity was first established, there were no such nations, the whole world being overspread with idolatry.

* A reference to the *usus loquendi* with regard to the phrases, "being called by the name of the Lord"—"God's name being called upon a people"—will show, that the language of the prophet does not necessarily imply any allusion to the baptismal rite; nor is this idea essential to our friend's argument.—*Ed. Jew. Chron.*

There is a remarkable harmony between this passage of the prophet, and the eleventh chapter of the epistle to the Romans. The casting off of the Jews, answers to the overthrow of the tabernacle of David; the coming of salvation to the Gentiles in consequence thereof, to the gathering out of them a people for His name; and the receiving of the Jews again, which is life from the dead, to the repairing of the ruin, which is followed by blessings to the nations.

There are other interesting aspects of the subject, which I will consider in another communication.

W. W. A.

READING OF THE LAW.

SOME six years ago, a Prussian Jew named *A. M. Myers*, published in London a volume, which he entitled "Both One in Christ, or, The Middle Wall of Partition taken Away," with an introductory preface by *Charlotte Elizabeth*. The work consists of three parts—A Narrative of the author's Life and Conversion—An Argument in defense of the doctrine of the Trinity—and An Appeal to Christians in behalf of the Jews. It was very favorably received in England, and passed through several editions. We make the following selection from the autobiography:—

The law of Moses is divided into as many portions as there are weeks in the year; and a certain portion is read every Saturday, (their Sabbath.) The reading-desk is placed in the midst of the synagogue, so that the readers stand with their faces towards the veil, which conceals the ark, or chest, where are deposited

the scrolls of the law, written on parchment, by a man sanctioned for it by the Rabbi, and then wrapped in rich embroidered velvet, literally covered with gold and silver, and precious stones; a crown of pure gold or silver is then placed on each roller attached to each end of the scroll.

Previous to the veil being withdrawn for the purpose of taking out the law, a servant of the Synagogue puts up, (as the auctioneer does in this country at public sales,) the different ceremonies connected with the using of the law; as withdrawing the veil—taking the law from the ark behind it—carrying it to the desk—reading a verse from it aloud—holding the scroll up to the view of the congregation—returning it again to its place—and then gives it to the highest bidder. I have often heard my father bidding as high as two hundred dollars for one of these offices, and then complimenting a friend or relative to perform its duties, who considers it a great merit.

As soon as the purchases are made, another servant of the Synagogue calls round in the place to the different purchasers, who give him the names of those persons for whom they intended them; he then returns to the reading-desk, and tells the Chazon (the singer,) who calls them up, with a loud chanting voice, in rotation, by name, as their different offices are wanted. The first thus called upon must be from the Priesthood; every one thus called upon touches that part in the law which is to be read before him by the reader with one end of the veil which he wears, as a garment of fringes bordered with blue, and formed like a scarf; touching that part of the law with it, he kisses it, and repeats the following blessing:—

"Blessed art thou, O Lord our God, King of the Universe, who hath chosen us from all nations, and hath given us his law! Blessed art thou, O Lord, who hath given the law!"

A portion of Scripture is then read, and he kisses the part where

the Chazon left off reading, and repeats the following :—

“Blessed art thou, O Lord our God, King of the Universe, who hath given us a true law, and hath planted amongst us everlasting life! Blessed art thou, O Lord, who hath given the law !”

Then a portion of the law is read, and another blessing is repeated by him, and then the scroll is shut up, and the next person is called up in like manner. Every person thus called up to the desk is asked by the singer, which of the congregation he wishes to be included in a blessing? which the former repeats as often as one is called up to the desk; he then tells him the names of those friends he thinks proper, his wife and children, and particularly him who complimented him with the performance of this office; and the singer repeats all their names with a loud voice, and blesses them.

I cannot well leave this part of the customs of my poor brethren without mentioning one connected with it, showing their superstitious weakness.

In the 28th chapter of Deuteronomy, we read how the Lord commands Moses to enumerate the curses which will befall the Jews if they disobey the commandments of Jehovah. Now when this part of the law is to be read, instead of being sold to the highest bidder, a servant of the Synagogue (a poor man) is paid a certain sum for coming up to the desk, and having that chapter read to him; and which is read in a very low voice, scarcely audible, and in a very mournful tone, after which he returns silently to his seat. O! well do I remember with what silent awe this part of the law was listened to by the congregation! How did conscience then accuse them! How ashamed and fallen must they then have appeared to themselves in the sight of an heart-searching God, whose commandments they did not keep! But, alas! alas! their eyes were blinded, and there was no one to tell them to look to Him who did

fulfil that law, and who is able and willing to save them, if they would but believe in Him. (Rom. x. 14.) But conscience must be quieted; the Jew has a zeal (though not according to knowledge :) he is anxious to please his God, and what is to be done? He does not feel that he is weak, and not able to do any thing; he thinks he can do a great deal, indeed, more than is needed to please God, and thus he adds one superstitious ceremony to another, smiting his breast, making broad his phylacteries, adding to it many observances of the law, as fasting, almsgiving, &c., which, if done in a right spirit, would be acceptable to God; but doing these things to be justified by them, they go on from one delusion to another, and never find out that precious truth, that they are poor, naked, miserable—and that of themselves they can do nothing. Thus the commandment, which was ordained to life, they find to be unto death. Rom. vii. 10.

THE TWO MESSIAHS.

THE Cabbalists maintain that two Messiahs shall appear, viz., one of the house of Joseph, and the other of the house of David, the first of whom will be the forerunner of the second, and shall be killed. R. Isaiah Horwitz, in his book *Sh'nia Luchoth Haberith* (ש'ניה לוחות הברית) says:—First will appear the Messiah, son of Joseph, and shall be killed, and him will follow the Messiah, son of David. Thereby the house of Joseph will amend the injury once done to the house of David, in the division of the kingdom through Jeroboam, who was of the tribe of Joseph. That Messiah, son of Joseph, will properly not come for himself, but for the Messiah of the house of David, and will expose himself to death, as the prophet says (Isa. liii. 12,) “he hath poured out his soul unto death.” His blood will be an atonement for the people of God.—*The Voice of Israel.*

JEWISH MODES OF INTERPRETATION.

THE Jews, like their neighbors, have two principal methods of interpreting scripture, the literal, and the—Cabbalistical. It is quite a mistake to suppose that they are all so carnal in their conceptions, as invariably to rest in the plain, grammatical sense of revelation. On the contrary, there are no such spiritualizers, or allegorizers in the world, as the disciples of the Talmud. And those of them, that addict themselves to the extravagances of the Cabbalah, attain to a yet higher pitch of spiritual elevation, as may be faintly guessed at from the following remarks of a recent writer on the subject, in the *Voice of Israel*:—

On the indispensableness of the study of the Cabbalah for every man, so that this science is more necessary for a man than all the rest of knowledge, and even the Talmud and the holy scriptures themselves, says R. Joseph Taru, in his book *Purdes* (פרדס): Whosoever addicts himself to the study of the law and not the Cabbalah, of him Solomon says (Prov. i. 22,) “How long ye simple ones will ye love simplicity, (*i. e.*, to occupy your time with the simple meaning of the words of the Holy Scriptures.) Turn ye at my instruction (of the Cabbalah,) I will pour out my Spirit unto you, and will make known to you my doctrine (*viz.*, of the mysteries which are hid in the sense of the letters.)” When, moreover, Solomon says, (Prov. xviii. 2,) “A fool has no delight in understanding, but that his heart may discover itself;” he means thereby, that the fool will not comprehend the Cabbalistical mysteries, but the mere verbal sense of the law.

But great is the reward of him who has here occupied himself with this divine science. “Happy is he,” says the Zohar (sect. Vayaira, in

this world and in the world to come. Not only is there no account taken of him in the other world, but even all the gates in heaven are open to him; he may un hinderedly proceed thither, go where he will, and see what he will. Of him the prophet says, (Isa. Lxiv. 4,) “The eye has not seen, O God, beside thee, what is prepared for him that waiteth for him.” Such an one, says the *Raya Mehemna* (רעיא מהימנא*), is called the only son of the King and the Matron; to him it is free at any time to enter (appear before God) without being announced, to search through the treasures of the King, to adorn himself with the precious things, and with him God boasts himself in the presence of his family. “But whosoever opposes that heavenly wisdom,” say the *Tikunim* (תיקונים 43†,) “and becomes less occupied with it, maintaining, that the mere verbal sense in the written and oral law be sufficient, that man turns away the holiest source from this stream and this garden. Wo to him! It were better if he had never been created! He throws the world back to its former chaos, brings poverty into the world, and causes that the captivity of Israel is prolonged.”

It does not appear strange to us, that a people, long trained to the exercise of this ingenious violence upon the Word of God, should now be found extensively prepared to acquiesce in the infidel vagaries of many modern rabbies, who, abjuring the national hopes of restoration, and of the coming of Messiah, have discovered the full accomplishment of both in the political ameliorations, and educational enlightenment, of the day. But we should gladly be in-

* A Cabbalistical book, supposed to be the work of R. Simeon ben Yochai, in which is shown that the 613 commandments are emanations from the name Jehovah.

† By the same author, containing seventy elucidations on the single word *Beraishith*.

formed, how much more scriptural, or decent, is the glibness, with which many Gentile rabbies talk of "a coming in the power of his Spirit, in the illumination of his truth, in the mighty acts of his providence,"* as the satisfactory fulfilment of one at least of these same precious promises. Thank God, a better faith than that has not yet wholly perished in Israel! The *Rev. D. W. Marks*, of the Burton street Synagogue, London, has been preaching several discourses on the Restoration, from Jer. xxxi. 23-29. The third of the series has appeared in some of the Jewish journals, and consists of an appeal to other scriptures in confirmation of the doctrine of the text. It is a noble testimony, so far as the present topic is concerned, in behalf of the ancient faith of the Jewish church. From the introduction we quote the following summary of the points, which Mr. M. had attempted to settle in the two previous lectures:—

The chapter of our text, when considered in connexion with the preceding chapter, clearly demonstrated to us—1st. That the restoration of Israel to the land of Abraham, Isaac, and Jacob, in the latter days, is the genuine teaching of scripture; and that, as it can only be intelligible when viewed in a literal sense, it is in the highest degree absurd to look upon a doctrine which fills by far the greater part of the Bible as a mere figure or allegory, barren of any practical end. 2dly. It has been made evident that the final restoration and the advent of Messiah, are to be contemporaneous events: upon this point the scripture is as clear and emphatic as language can render it to the human comprehension. Many passages of the Bible have been quoted indica-

tive of the coming of Messiah; but in every instance, *without exception*, we have seen that the advent is placed in connexion with the ingathering of the dispersed of Israel. 3dly. It has been shown that the peculiar event that is to characterize the advent of Messiah, is to be the restoration of Israel to Judea. By this, especially, is Messiah to be known; the salvation he is to perform for Israel, and the ingathering which he is to accomplish, preparatory to the period of uninterrupted harmony, peace, and love, are to be so evident to the whole world, that all men are to recognise Messiah, and to acknowledge him through the accomplishment of the task which the scriptures have plainly assigned to him."

We agree with the editors of the *Jewish Intelligence*, the organ of the London Society, that Mr. M. has, in this matter, greatly the advantage of many Jewish teachers—and we add, of some Gentile ones also—in "maintaining *the authority of the Word of God* in its holy simplicity."

THE CRUSADES.—A very sensible effect of the crusades over the greatest part of Europe was the necessity, which the princes of the several countries of Europe found themselves to be under, from the scarcity of money, of making an alteration in the coin, and debasing its weight and intrinsic value. This occasioned excessive murmurings among the people, and their resentment was expressed by plundering the Jews, who were at this time the bankers over all Europe, and who, it was thought, by amassing prodigious wealth by usury, had robbed and impoverished the different kingdoms in which they resided. Both in England and in France, the Jews were the victims of this false idea, and they were not only stripped of their wealth, but banished from the country.—*Tytler's Universal History.*

* Prof. Bush, in *The Hierophant.*

MAGNANIMOUS CONDUCT OF A JEWISH MERCHANT.

THE Jewish community at Bordeaux has always occupied a distinguished position among the French Jews. Thanks to the opulence of the great number of capitalists, and the proverbial probity of the merchants among them, they have long enjoyed several valuable privileges, and often been favored, when despotic measures against the French Jews were promulgated. These acts of justice in their favor were in truth not quite disinterested, for on more occasions than one, the kings of France have not scrupled to draw from the strong boxes of their trusty liege subjects, the Jews of Bordeaux. The house of Gradis was one of those who most frequently received these honorable visitations, and the sums which at various times it has lent to Government are estimated at nearly thirty millions. This old established and influential mercantile house enjoyed at Bordeaux all the consideration usually accorded to wealth, and the respect felt for great virtues joined to vast enterprise.

The late head of the house was called, *par excellence*, "Father Gradis;" and he well deserved this appellation by his patriarchal manners and his frank loyalty. Some days before his death he collected his children around him, and after giving them a full statement of the condition in which the affairs of the house would be left to them, he showed them a small strong box, and said, "This box contains promissory notes to the amount of 100,000 dollars; they are bonds of parties to whom I have had the pleasure of rendering services in critical moments; I have never demanded payment, nor did I intend to do so during my lifetime, but your dispositions in this respect may be different; allow me to dispose of this box according to my own taste, and to feel in death the sweet assurance, that my departure will not disturb the repose of those who owe to me some

tranquil moments." With these words he opened the box and threw its contents into the fire, while his children fell on their knees and praised his noble and generous action.—*Archives Israelites.*

Books Received.

THE WORKS OF THE REV. RICHARD CECIL, late Minister of St. John's Chapel, Bedford-Row, London. — 3 vols., 12mo. New York: R. Carter, 58 Canal st.

This edition of Cecil comprises his Sermons, Miscellanies, and Remains, with a View of his Character, by the Rev. Josiah Pratt. Cecil has always been one of our favorites, and we are pleased to see his instructive and edifying volumes furnished at a low price, in stout paper, and fine large type. Every Christian family should have them.

THE COMING OF MESSIAH IN GLORY AND MAJESTY. By J. I. BEN EZRA, a Converted Jew. Translated from the Spanish by EDWARD IRVING. — Two vols., 8vo. London: 1827.

This is a book that we have long been in search of, and for a copy of it we are now indebted to the kindness of a friend. When we shall have found time to read these volumes, we hope to give some account of them to our readers.

TO CORRESPONDENTS.

OUR narrow limits compel us to omit the remainder of our review of Prof. Stuart's Sermon, and several very valuable articles of correspondents. They shall appear as fast as we can make room for them, consistently with the plan of this periodical.

Jewish Calendar for March, 1846.

DAY OF SOLAR MONTH.	DAY OF THE WEEK.	SABBATH COMMENCES.	OCCURRENCES.
March 7	Sabbath	5	חצוה (זכור)
11	Wednesday		Fast of Esther
12	Thursday		Feast of Purim
13	Friday		Shushan "
14	Sabbath	5	כ"ה תשא
21	"	5½	ויקהל פקודי (פרה)
28	"	5½	ויקרא (החדש) Roshodesh Nissan } }

Missionary Intelligence.

The American Society.

LECTURES ON THE JEWS.

SINCE our last publication, lectures have been delivered in the Pearl street Presbyterian church, by the REV. I. S. DEMUND of this city, on the "*Scriptural Parallel in the Dispensations of grace between the Jewish and Gentile World*"—in the Ref. Dutch Church on the corner of Broome and Greene streets, by the REV. WILLIAM PATTON, D. D., of New York, on "*The Fulfilled Prophecies concerning the Jews*"—and in the Ref. Dutch church on Washington Square, by the REV. L. H. VAN DOREN, of Freehold, N. J., on "*The Bible so Constructed that the Christian reader must kindly Remember, and deeply Sympathize with, the Jews.*"

The REV. E. W. ANDREWS of Troy, had been engaged to deliver a lecture on "*The Time to Favor Zion,*" but was providentially hindered from fulfilling the appointment.

THE MISSION-HOUSE.

THE Superintendent, (*Rev. Mr. Lichtenstein*) requests us to state, that the friends of the cause would confer a great benefit on the Institution, by providing a small stock of plain, or even second-hand clothing, for the relief of such cases of extreme destitution as sometimes occur. The want of an arrangement by which applications of this nature may be promptly, as well as judiciously met, has already, in several painful instances, proved a source of serious embarrassment to our brother, who feels that he is naturally regarded by the poor that come to him, as the representative at once of Christianity, and of the Board. Among other instances of great distress that have presented themselves, is one of a young proselyte, lately baptized in this city, and in feeble health, who, having made known his difficulties and helplessness, has found a temporary shelter in the Mission-house.

We feel very anxious that the above announcement may not be

overlooked, or forgotten, by the friends of the mission. It occurs to us, that the several *Ladies' Societies* established in this city, would find here a most appropriate, and most important, department of labor. *We therefore respectfully suggest to these valued auxiliaries the desirableness of some plan of associated action on their part, by which a dépôt might be kept constantly supplied at the Mission-house with plain and useful articles of the kind alluded to.*

MISSIONARY REPORT OF REV. MR. LICHTENSTEIN.

THE following report presents merely the general aspect of the missionary field in this city, as surveyed by an experienced eye. The details of Mr. L.'s missionary labors have been partly given in the journal of Mr. Neander.

My missionary activity, during the brief period of my residence in this city, has mainly been divided between public preaching in the Chapel in the Mission-house, and private conversation with the Jews, whom I have visited at their houses. As regards the first, I generally found more Christians than Jews attending the service, though at times there were also a few of the latter present. For the last few weeks I have been expounding, in a series of discourses, the epistle to the Hebrews, wherein the Spirit of God bears a strong testimony respecting the relation of the Old Testament to the New. The Jews might perhaps be induced to attend these discourses more diligently, were due notice given of them through the newspapers, and the particular subjects named. At the commencement of my expositions, when I was just at the point, where I had occasion to speak of the Son of God, and of His exalted

name and throne, I had the felicity of observing in the audience two young Jews, listening very attentively; and I embraced the opportunity, after the service, to remind them of their sinfulness, and to exhort them to receive in faith the mercy of God in Christ Jesus.

With respect to the second part of my missionary duties, namely visiting the Jews, I have, mostly in company with my beloved colleague Neander, by the grace of God, been enabled to bear an open and free testimony for Christ to many, and generally poor Jewish families. We met every where with attentive hearers, and some showed more or less of a lively interest in the gospel of glad tidings of salvation through the Messiah.

I have as yet not been able to sustain any lengthened conversation with any of the Jews, owing to this, that they but very seldom make any objection to what is said to them about Christianity. This comes, not so much from their being indifferent to that of which they stand in need, as from their deplorable ignorance of the word of God. Nevertheless, I found among them, almost without exception, a certain religious desire and feeling, which drives them to the God of their forefathers, and at the same time renders them capable of a religious zeal. But here, alas! the Talmud, with its crafty superstitions, and subtle speculations, steps in and interposes a great difficulty, as it does every where else among the Jews, and closes their hearts against the entrance of the gospel.

There may even here be many, who in secret believe on Jesus as their Saviour, but who are deterred by external circumstances from publicly confessing Him. Thus, for instance, I spoke with a Jewish teacher, who is precisely in that situation; and it is indeed much to be desired that the grace of God may enable him to tear asunder all outward bonds, and testify openly to the truth as it is in Christ, that he

may himself become a blessing to many of his co-religionists, by proclaiming to them eternal salvation.

I cannot avoid mentioning here a circumstance, of which the friends of Israel have probably no idea, but which is, and must become more and more, a serious difficulty to the mission amongst the Jews, if the requisite means to put a stop to it are not speedily employed. I mean the influence which the newly appointed Rabbi, Dr. Lilienthal, exercises over the disposition of his Jewish community. He has already, in one of his late public discourses, dared to represent the doctrine of the Trinity as an *absurdity*, and that therefore the Christian religion, containing what is not true, cannot be revealed from God. I have already experienced the evil effect of this pernicious influence. On a late occasion, as I was about to proclaim the gospel to a Jewish family, I was stopped by being told, "Go to our Rabbi; he will answer you, and tell you what Christianity is!" I deem it, therefore, indispensably necessary for the welfare of the mission, that this gentleman should be publicly met and refuted, on biblical grounds alone.

Now especially is the time that the testimony of Jesus should become louder and louder in Israel. To all appearance, Judaism is aware that a powerful being has broken into its house, whom it cannot withstand; and, looking the danger in the face, it flies to arms, and raises up new bulwarks all round itself. For this purpose has a Jewish mission recently been established in Germany, not, indeed, for the purpose of preaching their religion to others, but to subdue the storm which has overtaken the staggering vessel of Judaism, and threatens its destruction.

As a proof of this, I will here cite a portion of an article which has been addressed to all Israel, through the *Allgemeine Zeitung des Judenthums*, (No. 3, July 14th, p. 21,) by a Rabbi, who thus expresses himself:—"Judaism is at the present time exposed to be mightily shaken. Not

only do there exist parties, but they come openly forward, and oppose each other with enmity. But a short time longer, and the breach will be irreparable; for they have taken up positions, from which no reconciliation is possible. The men, who stand at the head of communities, have need of union! Israel requires that their counsellors and teachers should stand together. Indifferentism not only extends the wound, which this cancerous affection has made, but it attacks also the healthy members. Those that take a right view of the danger, look in vain from whence to obtain help; and while the building is shaken from within and without, those that should be its support and stay fold their arms in their laps! Our religion is assailed by mighty enemies from within and from without, and those, whose duty it is to defend it, look on with neglect."

Yes, Israel stands in need of help! All the expedients and renovations they of late have had recourse to, remarkable as they are—as, for instance, the Congress of Rabbies at Brunswick and Frankfort—will, just as little as a blind adherence to stubborn Rabbinitism, enable them to find true happiness and salvation. This they can find only in the atoning death of our pierced Messiah; Isa. liii. 3.

Israel has fallen very low; even as a cedar withers when the top is cut off, so has Israel pined, because he has rejected his crown, (Ezek. xxi. 26.) But Israel shall again be quickened by the dew from heaven, and blossom like the lily! Israel shall take root again, and grow like the cedars of God! Israel shall once again spread his branches, and his beauty shall be as the olive tree, and his smell as Lebanon. (Hos. xiv. 6, 7.)

In this very city, and in many other parts of this land, has the Lord begun the work of grace in Israel, though as yet it be but the day of small things. It cannot, however, and must not stop here! There is

a great work to be done in Israel in this land, and more laborers will be required.

If I am rightly informed, the Society has already outlived a quarter of a century. If so, she has passed her infant and youthful years, and ought, now to stand up in the strength of maturity, and, in the name of the Lord of hosts, should go forward with a firm step, earnestly, and without fear, rejoicing over the fruit, the result of her many years of labor.

I will not be unthankful for the state of things as they are; but surely I desire to be enabled to make greater sacrifices for the good of the mission to Israel. Would that I had it in my power, through the Spirit of Christ, to contribute more to make Israel rich. But above all things let it be understood, that, in carrying on the work of this mission, less depends on quantity than on quality. Conversion is, indeed, the work of the Lord; but He allows us to work together with Him. God grant that I may be found faithful, and be enabled to carry on the Lord's work with true wisdom and humility, so that, having sown in tears, I may reap in joy. Amen!

PHILADELPHIA CITY MISSION.

Journal of Rev. John Neander.

It was mentioned in our last number, that Mr. N. had gone to Philadelphia, there to spend some time in the service of the Society. We are happy now to state, that our missionary has there found an open door of usefulness among his brethren, and also among the churches of that city. Clergymen, and others, of various denominations, to whom Mr. N. had been introduced, received him as a brother beloved.

"I have called a meeting of the Ladies' Jewish Society," writes the President of that association, "to

which I have also invited other ladies, interested in the cause, to meet next Wednesday, for the purpose of being personally introduced to your missionary. My pastor, (Rev. Dr. Cuyler,) will be present to introduce him. We shall endeavor in every way to facilitate the good work. I am glad that God has put it into your hearts to send us a missionary to the Jews. How could we know that the door was open to preach Christ to them, unless we made the attempt? I trust the Lord will make his path straight and plain before him."

The Journal in our hands is brought down only to Jan. 29;—we select a few extracts.

January, 1846.—Lord Jesus! give me new courage, power and zeal, in all my labors to propagate thy kingdom, and may Thy Spirit breathe over the great field of death, that Israel may be revived. Oh! when shall Thy voice be heard in all the earth, "Behold I make all things new!"

5th.—Last Saturday I went to the synagogue in — St. There happened to be but a small congregation. After the service, I went up to the Hazan, whom I recognized as a teacher, and whom I visited a few years ago in Germany. I asked him, "Are you not Mr. —?" "And you," he replied, "Mr. Neander?" He expressed his joy at finding me here, and I went with him some distance; but, as several Jews wanted to speak to him, he requested me to excuse him, and asked me to call on him, at the same time giving me his address.

Philadelphia, Jan. 22d.—Yesterday morning I left New York for this place. The weather was exceedingly unpropitious, and willingly would I have delayed my departure. Still I felt it my duty to conform to the resolution of the Committee. I found it very comfortable in the

cars; but owing to the great mass of snow, that fell on that day, we did not reach our destination till very late in the evening. As I left the cars, I fell in with two Jews, who were on their way to Baltimore. "You are Jews," said I to them. They were quite rejoiced at hearing me address them in German, as they did not understand English. They having replied in the affirmative, I called upon them to think of becoming true Israelites. They asked for an explanation of what I meant by that term—"true Israelites." I explained it to them, and they listened to me very attentively.

23d.—I waited on some Christian friends, to whom I had letters of introduction from the Rev. Mr. Kidder, of New York. They received me in a very friendly manner:—Dr. Durbin, especially, with true Christian love.

It does good to one to meet in a strange town with hearts, in which there abides love to Jesus, and to the pilgrims of Jerusalem. It does one good to find Christians, who build up the ruins of Zion, and who think on poor Israel.

It is, indeed, very difficult for a stranger, especially in winter days, to find out the Jews. They are scattered over all parts of the city. I went about town to-day for the purpose of finding out Jews. I came to a house, in which I inquired, whether any reside there? I was shown into a room, where I found an old Jewess, a native of England, but she spoke tolerably good German. Having saluted her, I spoke to her of fearing God, and walking before him; upon which she cried aloud, "my husband is very devout"—he being absent. I asked what she understood by devotion. She kept silent. After a brief explanation, and urging her prayerfully to seek the love of God, I took my leave.

26th.—Yesterday being Sunday, I passed several hours in the circle of a kind family, into which I have been introduced by brother Lyon of New York, and was glad to find

that this family has a great love for Israel. This morning I was introduced by a brother to the people of one of the Methodist churches. They all received me kindly, and gave me leave to hold a short discourse on the subject of the mission amongst the Jews. I briefly alluded to the duties incumbent on ministers of the Gospel in regard to this subject. In the afternoon I called on Mr. J., to whom I had a letter, and felt delighted in his company. Here I also found Mr. H.,* who made a very pleasing impression on me. He loves the word of God, and I trust he is in earnest in seeking peace and salvation in the only Redeemer, Jesus Christ. May the Lord be his helper! Amen.

27th.—The rainy weather prevented me from leaving my lodgings; and I received a visit from Mr. H., with whom I conversed on a few very important places in the Bible, which apparently made a deep impression on his soul.

29th.—In the evening I went into a church, where I heard a discourse on Rom. ix. As I was leaving the church, a stranger greeted me. His name is Mr. —, and he remarked that we had been together a few days ago. My heart rejoiced to find him a warm friend of the Jews. He wished me to accompany him to his minister's, where I found a number of Christians assembled for the purpose of mutual edification, and to praise and exalt the Lord Jesus, the God of Israel. I was called upon to address them, and was glad to perceive that my lamentations and desires were echoed in many hearts that were present. Several observed that churches are in duty bound to concern themselves about Israel, to pray for them, to labor while it is yet day, that the shame of Joseph may be healed. Lord Jesus, help, and kindle a fire in the hearts of Christians, that they may have compassion on the ancient people of the promise!

* A young Jewish friend.

I called to-day on Mrs. Dr. H., to whom I had a letter of introduction. She was very kind, and took me to a lady, who is an active member of the Ladies' Society of this city—an association which has the cause of Israel much at heart. Mrs. H. took much pains to get me a comfortable lodging, at a reasonable expense; to which place I intend to move to-morrow.

Having got through the above-mentioned visits, I was minded to look after my brethren. I hastened to the residence of one of the leading Jews of this town. To my great joy I found him at home, and having told him who I am, and what the object of my visit is, I soon perceived by his gestures, and broken expressions, that he is a decided opponent of Christianity. The doctrine of the Rabbis, into which he has deeply penetrated, makes him zealous. Our conversation was nearly as follows. *He.*—"What has the mission to do amongst the Jews? and you, what benefit is there from your visiting the Jews?" *I.*—"It is the word of God that is the basis of this Mission; and in compliance with God's command, I visit my brethren, to proclaim to them repentance and faith." *He.*—"It is foolishness; most of the baptized Jews are infidels." *I.*—"The ways of God, and His redeeming plan, are foolishness to those, who have neither eye nor ear for it, but to those who walk in God's ways—in the way of salvation and redemption through the Messiah—this is the highest wisdom, and the most lovely possession." *He.*—"Ah! it is not so; אף אהרן רחוק בך (you also must agree.*)" *I.*—"The word of God is here the judge. Let us consult it; for my faith in Christ is built upon it." *He.*—"I will not speak about it, nor dispute about it." *I.*—"This is a very strange thing. Nevertheless, I pray you tell me kindly; why have you written against Christianity?—against God's truth, which proves itself a blessed power for the happiness of many thousands of your

fellow-citizens, by whom you are surrounded in this town? I have read the article, and my heart pains me. I was astonished to read reasons against Christianity—reasons from a learned Jew, who must be well aware, that those very reasons have been long ago expressed by unbelieving Gentiles and triumphantly refuted. Let us, if it is agreeable to you, take up these objections, and see whether they can be sustained." *He.*—"As I have already said, I will not speak about these matters."

Our conversation then turned on the movements amongst the Jews in Germany. On this subject Mr. —'s views were clear and well formed. After this I left him. Upon the whole he behaved towards me with much discretion and friendliness. May the Lord become to him a Light and Sun, that many in Israel may be brought to the living well of salvation.

31st.—There are here three synagogues—one Portuguese, one German, and one for the Polish Jews. To-day being Saturday, I visited the last mentioned, where but few Jews were assembled. One Jew approached me with the question היהודי אתה; "Are you a Jew?" I replied: יהודי אנכי המאמין במשיח; "I am a Jew who believes on the Messiah." He handed me a Tallyth.* Seeing that he did not understand me, I thanked him for his politeness, and repeated what I at first said to him, but now so loud and distinctly, that many Jews heard it, and showed sour faces.

NEW YORK CITY MISSION.

Journal of Mr. James Forrester.

Nov. 18th.—On my way down town this morning, I met a friendly Polish Jew, with whom I was somewhat acquainted. He took me by the hand and said, "Father, I am happy to see you. I have been

* The veil used at prayers.

thinking seriously about what you made me read in the 53d of Isaiah, and other places of the Old Testament; and I intend next Wednesday to marry, and be sober-minded, and I wish you would now go with me, and see my intended, and give her good advice, for I believe that you can do that." I replied, "I will go with you, provided it is not far off." We soon arrived at the house, where I saw the young woman. I then embraced the opportunity to set before them the nothingness of all earthly things, the shortness of human life, the necessity of being prepared to meet God in peace, through faith in the only Mediator, spoken of by Isaiah and all the true prophets. "Now," said I, "to find out that Mediator who is able to save, search your own Bible, and compare it with the New Testament; for, rest assured, that both the Old and New Testaments come from God Almighty, and I pray you to consider this well and prayerfully. Take my advice, and follow it, and at your dying hour you will not repent it." As I said farewell, and shook hands with them, he said, "Call again soon."

20th.—I had a long and serious conversation with three Jews. Two of them were well informed in many things, but not in the word of God. One of them said, "What is become of the gentleman that called here with you about two months ago?" I.—"He is in good health, and resides at the corner of the First Avenue and Second street." Jew.—"What kind of a man is he?" I.—"He lived in my house eight weeks, and during that time he appeared to love God, and the souls of men, both Jews and Gentiles." Jew.—"What is the reason that he has changed his religion?" I.—"For the same reason that Abraham, the father of the faithful, changed his religion." Jew.—"But God commanded father Abraham to change his religion." I.—"True, and so God, by His Spirit, has commanded the person that you saw here with me to change his religion." Jew.—"But God spoke

unto Abraham, and told him what he should do." I.—"So God has spoken to my friend also, and told him what he should do." Jew.—"Can you prove that?" I.—"Yes, I can." Jew.—"Do it, then." I.—"Do you believe that the whole of the Old Testament is true, and that it came from God as His revealed will to the children of men?" Jew.—"Yes; but what has that to do to make your friend change his religion?" I.—"It has much to do every way. Has God not said in His word, 'Repent, and turn from all your transgressions; so iniquity shall not be your ruin?' Ezek. xviii. 9. Now my friend has repented, and turned away from his transgressions to love the true God, according to his word." Jew.—"But he believes in three Gods." I.—"Believe me, my friend, when I say, that there never was a true Christian on earth, that believed in three Gods. False Christians may worship a thousand gods and goddesses, but true Christians worship only one Almighty God; and rest assured that the person you saw with me, believes only on one God." Jew.—"But he believes that Jesus Christ is God." I.—"Thanks be to God that he does, for then he believes according to the prophets. Get your Bible—the one I gave you—and I will show you." The German Bible was put into my hands, and I turned to many passages, and he read them, and stood astonished. I then said, "All these passages are from God, and are as sure as the words that God spoke to Abraham of old, and Abraham believed God, and the person you saw with me does also; for the child born, and the son given, is called the Mighty God, and Immanuel."—I have not related the tenth part of our conversation. I was invited to call again.

21st.—The most of my time today was spent in — street, the Sodom and Gomorrah of the Jews in this city. Many of them mocked and ridiculed every thing sacred, but some few of them confessed that I was on the best side of the important question. Such treated me

with respect, and said, "You have given us good advice; please to call again."

Dec. 18th.—At No. — — street, I met my old Jewish friend Mr. —, who is considered by many of the Jews a *nonesuch* in argument. He was at first very agreeable, and kept his temper for half an hour, but by and by he got entangled in the weeds of the *Talmud*, and then broke out in a vehement manner, and kept the floor, and would not hear a word from me. What could I do? I appealed to him again and again, but he was in such an extasy of zeal (without knowledge) that he did not hear me. I had finally to take my hat, and I offered my hand, which he took with a look of triumph, as if he would have said, "I have put you down."

19th.—I had a long and serious talk with a Jew who has heard Mr. Neander often preach in Germany. He acknowledges that our brother is a worthy good man, and bears a good character.

23d.—My first call this morning on the Jews was at No. — — street, where a friendly German keeps a clothingstore. In this store I found the Rabbi of the synagogue in — street, with whom I had a long debate. Finally, I appealed to the prophets, and demanded an explanation and application of various predictions. Here I found him far from the mark, and unable to satisfy himself. He then became angry, but I spoke slow and kindly to him, until he became composed, and then with moderation I explained my views of the prophets to him, which he could not resist. When he found himself confounded, he then left the store abruptly.

THE JEWS AND PROPHECY.—Frequently you meet small parties of Jews in the environs of the Holy City, and almost always, I am told, their conversation is about prophecy.—*The Crescent and the Cross.*

MR. SILIAN BONHOMME.

WE have received Mr. B.'s Journal down to Feb. 4;—also several letters, from which we extract the following:—

WASHINGTON, D. C., Jan. 21, 1846.

Dear Brother Lillie.—I think it ought not to be omitted to record the conversion of a worthy Israelite indeed, who died in the city of Baltimore, at the age of 95, the peaceful death of a disciple of the Lord Jesus Christ.

In that city there lived a Jew by the name of — —, a man whose character stood very high among Jews and Christians, for integrity and benevolence. He was brought up a Jew in the strictest sense, but subsequently married a Christian lady, by profession an Episcopalian. They lived together to a very old age, the one a Jew, and the other an Episcopalian, and Sabbath was kept two days—the seventh and the first. His wife, during all her lifetime, treated him with the utmost kindness, and so manifested the excellency of the religion of Christ. He was brought kindly to consent to the establishment of the family altar, but, while the rest kneeled down, he sat upon his chair. Two daughters that were born to him, were led, by the blessing of God on the instructions of this pious mother, to acknowledge Christ in baptism. At the age of 78 Mr. — began to lose his sight and continued so to the day of his death, in his 95th year. Three years before his death, one of his daughters, (with whom I myself conversed,) was reading to him on religious subjects, and endeavoring to impress upon the mind of her venerable father the necessity of an atonement. After she got through, she asked him, whether he would not like to converse with Bishop K. *He replied that he would.* The fact was, that his mind and heart had already been secretly taught of God, so that when the bishop arrived, and hesitated about administering the baptismal

rite, the old man, fearing he might die, before he should have an opportunity of confessing Christ in that ordinance, replied to the bishop, in the words of the Eunuch to Philip; "Here is water; what does hinder me to be baptized?" After his baptism he rejoiced in his Saviour for three years, till the day of his death. His daughter told me she witnessed his death. It was the peaceful death of a true believer in the Messiah. The two daughters mentioned are now members of the St. Paul's Episcopal church in Baltimore, and are of the excellent of the earth.

A young Jew also, by the name of —, has entered the Roman Catholic church in Baltimore.

On Monday evening I received a letter from a Presbyterian in B., requesting me to come to his house, as a Jewess, who was at the meeting last Sunday evening, expressed her desire to converse with me. I went, and it was indeed cheering to my soul, to see a daughter of Abraham well acquainted with the word of life. She has been attending the Episcopal worship, and was under conviction, as she told me in the presence of a Christian family. She is very intelligent, and it gave me pleasure to explain to her the scriptures relating to Jesus of Nazareth. She is truly sincere, and told me that she often feels Christ is the Messiah. I do not doubt that she will ere long acknowledge Him as her Saviour. So that we need not despond. God will own and bless this great work, in which we are engaged. I have reason to be thankful to my heavenly Master for His goodness. I think that these things ought not to be kept in the dark. I have the letter in my possession, and if you should require it, I could let you have it.

In a letter of a later date (Feb. 2) Mr. B. writes in regard to his labors in Washington:—

I trust that some impression has been made here. The ministers have promised to take up the cause in future; and it may be expected

that on a second visit to this city the contributions may be more liberally extended. In the Capitol, where I had the honor to deliver an address, many of the Senators and Members of Congress were present; also the venerable ex-president, Mr. Adams; and a large, crowded congregation. Thursday morning I addressed the Ladies, and attempted to establish a Society; but the inclemency of the weather prevented many from coming; and the great excitement now prevailing here, about war, is a sore hindrance. At the close of the meeting, I obtained six subscribers to the Chronicle.

I am now leaving for Charleston, S. C.

Yours in the blessed hope,
S. BONHOMME.

LETTER FROM MR. I. HELLMUTH.

THE following communication is from a young Jewish brother, at present engaged in the prosecution of theological study in Canada. We thank him for this remembrance of us, and shall be pleased to hear from him as often as his leisure allows.

EASTERN TOWNSHIPS, *Lennoxville,* }
20th January, 1846. }

My Dear Brother in Christ,—I am highly gratified with your valuable Jewish Chronicle, and rejoice to see through the same, the interest some do take in this great cause. Allow me to become an annual subscriber to your Society, at the rate of \$2, as a thank-offering to the Lord for meliorating the condition of my benighted brethren, the Jews. I have also another subscriber for you at the same rate, who wishes the prosperity of your Society. The subscriber wishes to have your "Jewish Chronicle" regularly from next month. I should feel much obliged to you myself for all the back numbers, both of the 1st and 2d volumes; if possible, even with the next mail.

You will be glad to hear, my dear brother, that I lately visited some of my Jewish brethren in Montreal, who did not forget me, but received me very kindly. To some I could speak freely of the truth as it is in Jesus, and they listened with great pleasure. I hope the seed thus sown with a single eye to God's glory has fallen upon good ground, and will in due season bring forth fruit even to life eternal. I have delivered in *Granby*, (near this place,) two lectures on the restoration of the Jews, which were well attended, and I trust that Christians may thus have been stirred up a little for the cause of Israel.

Another instance of the compassionate love of our blessed Saviour, in seeking the lost sheep of the house of Israel, was given in the case of a young Jew, who once embraced Christianity, but, I am sorry to say, not being well instructed in the great doctrine of redemption by Christ alone, fell away, and having come in contact with some learned Jews, who entirely bewildered him, thought of becoming a Jew again. On being informed of this, I sought for the young man, and, by the blessing of God, was enabled to show him the great sin he has committed, in denying the Lord of glory, and directed him at once to the only source of salvation, Jesus Christ, who will in no wise cast out repenting sinners who trust in him. It might well be said of him, that he is "a brand plucked out of the fire." I took him immediately with me from Montreal to this place, and I am happy to say that he is going on his course rejoicing, and seems to be daily growing in grace.

May the Lord bless abundantly the endeavors of your Society, and give them many souls for their hire.

I remain, my dear brother in Christ, yours, very faithfully in the rich Gospel of Christ.

I. HELLMUTH.

THE Church has endured a PAGAN and a PAPAL persecution.

There remains for her an INFIDEL persecution—general, bitter, purifying and cementing.—*Cecil*.

NEW ENGLAND.

Rev. John A. Vinton.

THIS gentleman, at present residing in Hanover, N. H., has accepted a commission as Travelling Agent of the Society for the States of New Hampshire, Maine, and Vermont, and has already entered on his duties. He thus writes, in a letter dated Jan. 20:—

My interest in the Jewish subject increases with every hour's consideration I am able to bestow upon it. More and more do I wonder at the neglect, into which the subject has fallen, and the indifference with which it is regarded even by good men. At the same time, it appears to me a subject calculated, in no ordinary degree, when properly presented, to elicit the sympathies of God's people. I feel a high degree of satisfaction, that the Lord seems about to employ me in this department of labor.

The London Society.

DEATH OF BISHOP ALEXANDER.

THE Bishop of Jerusalem is dead. He was on his way home to England, accompanied by his wife and daughter and chaplain, and had got as far as the eastern branch of the Nile, when the solemn summons overtook him.

It is said that the *Rev. R. Bellson*, of Berlin, either has been, or will be, appointed to the vacant See.

THE missionary at *Aleppo* reports the issue of a *cherem*, which greatly interfered with his labors among the

Jews there.—Mr. Becker gives an account of the baptism of three Israelites at *Warsaw*.—"There is a great stir," says another missionary, "and religious movement among the Jews in Russia, which cannot but lead to important results."—Great efforts have been made to embarrass the operation of the late Firman, granting permission to finish the English Church on Mount Zion. These machinations, however, it is reported, have been overruled by the energy of Sir Stratford Canning, the English Ambassador at the Porte.

BERLIN—LETTER FROM REV. B. W. WRIGHT.

THERE is a very painful interest in the following extract from Mr. Wright's letter of Nov. 27 :—

Pernicious Influence of the Jews over Christian Literature in Germany.

There was something very prophetic of truth in a remark, which I remember some months ago to have seen in the "Intelligence,"—"That such was the state of the Jewish mind throughout Germany, that if Christians did not soon make more extended efforts to infuse into it the life-giving doctrines of the Christian religion, the Jews would become the most skilful and powerful adversaries of the Gospel of Christ." Yes! it is indeed true that the Jews, no longer insulated from the rest of the world in gloomy seclusion, or bound together by the strong compressing power of external affliction, are beginning to take a leading part in all the great movements of the age. Having very generally lost the glorified hope of a coming Messiah, which has sustained many a drooping Israelite in the faith of his fathers through centuries of oppression, and having also to a great degree broken loose from the trammels of

Rabbinism, they are, with the exception of a chosen remnant, lapsing into scepticism, and having hitherto met with little exercise of sympathy from the Christian Church, they are, very naturally, in the great struggles which are now agitating Europe, throwing the weight of their power, wealth, and intellect, into the scale, which for the present, seems to preponderate against the cause of the gospel.

There is a good reason to believe that most of the leading journals of Europe, which are either indifferent to or are opposed to the spread of evangelic truth, are directly or indirectly under the influence of Jewish writers; so little concealment is made, that it is not uncommon to see articles opposed to the gospel inserted with Jewish signatures attached to them. Jewish gold is poured freely into the coffers of the advocates of Socinian (so-called) Christianity. And to give an idea how thoroughly excited the Jewish people are at the present moment, and how far out of his way even a novice will go to fire a shot at evangelic Christianity, an instance was lately brought to my notice, of a young Jewish apprentice to a bookseller here, who having read in a foreign newspaper a clever article militating against the gospel, translated it into German, and printed it at his own expense, in a cheap form, as a tract for general circulation.

I do not, however, mean to say, that the Jews are at the root of the great antichristian movement which is now agitating Germany; the origin of this movement is buried deep in the past history of Europe. And in regard to the present agitated state of the moral world, it is probable that to produce such mighty impulses for good and evil, powers more than human are working concurrently with man. All that I mean to assert is, that the Jew, long trampled down and neglected, seems during the present travail of the Gentile Church, to be an instrument in the hands of Providence, in transmitting for an appointed time to the Gentile the same

bitter cup, which the Gentile has for so long a period held unrelentingly to the lip of the Jew.

But if it be the case, that the Jewish people are still reserved for great purposes of God's providence; if it be indeed true that their future revival will ultimately be as life from the dead to the Gentile world; and if the signs and omens of the advent of a *new era in their history* are becoming clearer and more definite every day; then, as we see these things beginning to come to pass, ought we not to be the more faithful to our hope, and the more earnest in our endeavors to promote their welfare, that we may in due time reap of the blessing which is pronounced upon all who help forward the prosperity of Jerusalem.

W A R S A W .

MR. ROSENFELDT makes the following remarks on the

Change in the Jewish Dress.

The report which has spread among the Jews here, that they would, like their brethren, be compelled to alter the fashion of their dress, has caused them great anxiety. They very much fear that many of their Jewish brethren will, together with their garments, alter their religion also. Nor are their fears entirely without foundation. Their oriental dress, which they have so long worn, and which made them a mark of contempt and curses, has hitherto completely separated them from Christians, and thus in a great measure been the cause of their being kept in ignorance of the doctrines of Christianity, and looking upon all Christians as idolaters. Their distinctive apparel hitherto prevented their attending Christian churches, where they might have learned not only to improve their own improper mode of conducting divine service, but also to know God as a "Spirit, and to worship in spirit and in truth."

The Free Church of Scotland.

PESTH—LETTER FROM REV. R. SMITH.

In a letter, dated *Pesth*, Dec. 3, Mr. S. enters upon a long exposition of the peculiar dangers to which the Jewish mind is exposed, from its growing consciousness of freedom from superstitious terrors, and rabbinical bondage. He also makes the following suggestions with regard to the instrumentality required for meeting the exigencies of the case, and saving this people throughout Germany from a dismal rebound towards an ungodly presumption, and a general infidelity.—After illustrating what he calls, "God's usual way, when He intends to accomplish something great in a community," and that is, He "begins by calling forth a few witnesses from the midst of it, and plants these over against the main body," Mr. S. proceeds thus:—

Two things seem to follow from all this. *First*; That the witnesses, or as many of them as possess the requisite gifts, should be thoroughly equipped with the armor of truth, to fit them for the mission assigned them. *Secondly*; That they should be put into the position from which their witness for the truth will be most effective. The plan I would propose, therefore, is, that such individuals be put under training for two or three years, during which time they shall also learn a profession or handicraft. At the end of that time they could then be sent forth with their profession in the one hand, and the Word of truth in the other. Of course they would require help both during the preliminary period and afterwards, as they could not, under such circumstances, independently support them-

selves. In the pursuit of their profession they would find ready access to the heart of every community they come to—a thing we are in a great measure shut out from. They could also move readily to the next city or village, as occasion demanded. With the blessing of God on such a machinery, well appointed and well directed, the whole land might, in process of time, be leavened. It would be necessary to bring them together at stated times, for mutual refreshment, and for renewed instruction. Next to the presence of the Holy Spirit, the chief stress should, I think, be laid here. If they are not sufficiently trained, or their minds become stagnant, they will be simply useless. I feel sure the New Testament and the history of the apostolic Church, if they were more fully searched, would furnish principles here which have been seldom carried out. One thing is sure: wherever the fault lies, the ministration of the Word, in any of its forms, has but little power among us. No doubt the chief cause is the withdrawal of the Spirit; but there must be other defects which must be remedied before we can look for any extensive blessing.

CONSTANTINOPLE — DR. LEITNER.

FROM Dr. Leitner's *Medical Report of the Dispensary*, belonging to the Mission, we take the following extract:—

Among the people of Israel here there are no thorough-bred physicians at all, although there is a multitude of quack doctors, who themselves fabricate their drugs—which, together with their medical advice, they proffer for one or two piasters. Their cause, as might have been expected, suffered damage from my appearing among the people. Seeing the poor flock to me, they tried to persuade the more respectable men of their community that it was my chief object to bring those poor

people over to Christianity. I, notwithstanding, continued to give medical advice in the synagogue without experiencing any kind of molestation. Yea, a Chacham (a learned Jew—Rabbi,) whom I had under treatment, blamed the clamors of the afore-mentioned quack doctors, before the Chief Rabbi.

Shortly after this another Chacham came forward, pretending to prove, from a legend of the *Sohar* (a Cabbalistic book,) that it was an act of idolatry to accept a benefit from a Christian, or from one who was not a Jew. This wretched scribe—his efforts proving unsuccessful—at last despaired of the truth of his legend, and finally came himself to that beneficial source, which has its origin in the Church of Jesus, begging for a refreshing drink, though but for the healing of his body. It would be vanity in me should I try to describe the manner by which I gained the confidence of the Sephardim, because I am convinced, as I have already stated, that the Lord has been favorable, otherwise it would have been impossible to get access to them. Let it but be considered how much time was required to accredit amongst them the Spanish Bible-translation. But presently the Lord has opened the door, and the Bible and the physician have entered, thus making plain the path for the Christian missionary.

Not only in Constantinople, but also in the interior of the country, the knowledge of the benefits which true Christians are tendering to the Jews has been spread, and is ever more spreading; on which account many, from the surrounding country, come hither to avail themselves of the benefits offered by this charitable institution. From the 1st of July to the 10th of September, I have treated eleven hundred and thirty patients. The number of all the visits made during this year exceeds three thousand four hundred and seventy-four; which number I have marked down, for the multitude of the applicants has prevented my being exact. Yet it is most proba-

ble that the number I had under treatment, amounted to two thousand five hundred, to some of whom I paid many visits.

DAMASCUS — LETTER FROM REV.
D. DANIEL.

In a letter dated *Damascus*, Nov. 6, Mr. D. thus writes:—

In September last I informed the Rev. Dr. Wilson about my safe arrival at this place, and my intention was to have written you in October; but as the Rev. Mr. Robson undertook a journey to Jerusalem, I was advised by the Rev. Mr. Graham to join him in his undertaking. I gladly availed myself of such a good opportunity of seeing the land long ago promised to my fathers. But I would beg leave to inform you that, during the time since I arrived at Damascus, until we left for Jerusalem, I was occupied in visiting the Jews here. I also visited all their schools, which are seventeen in number, and most of their synagogues, where the Lord has enabled me to proclaim to them Christ and him crucified. Among the number whom I have visited were also their leaders. One of them invited me to his house, where I found a good many present. There I had the opportunity of proclaiming to them the truth as it is in Jesus. They urged upon me questions respecting my own observance of certain Mosaic ceremonial laws. I, however, proved to them that they were only types of the Messiah and his work of redemption. I find the Jews here less bitter against the truth than any I have ever had to do with before.

We left this place for Jerusalem in the middle of September last, and were privileged to visit the Holy City. Although we had to go through many fears on our journey, yet I am happy to inform you that the Lord permitted us to arrive in safety at this place. Glad as I was to have

the privilege of seeing the Holy City, when I came near it, my heart was filled with sorrow. I remembered when the Saviour of the world shed tears over that city, seeing the stiff-neckedness of the inhabitants thereof. O may he soon redeem it with his righteousness! There are many places in Syria where the gospel is hidden from them. I humbly trust that the Lord will enable our beloved Free Church to send laborers to the Holy Land, that Christ and his cross may be preached to so many poor perishing souls. The number of Jews increases daily in Syria, by their coming from Poland and Russia to spend their lives in the Holy Land. In September last there came the number of no less than six hundred families from Russia for that purpose. I have spoken with some of them since my return from Jerusalem at Acka, when I asked them the reason of their coming to this country. I received the answer, because they wished to be relieved from purgatory, referring to the Talmud, that if one is buried in the Holy Land, he will be relieved from it.

BERLIN—REV. MR. THOMSON.

MR. T. has recently been appointed to Pesth, as his field of labor. But having stopped in Berlin, on his way thither, he writes from the latter city a very interesting account of the operations there of Mr. Schwartz, the missionary to the proselytes. Thus far, however, the chief result has been in reviving "the native Christian population." In his various labors Mr. S. is greatly assisted by Professor Lachs, of the Deaf and Dumb Institution, himself a Jewish proselyte.

A committee of five leading Israelites of London has been appointed, for the purpose of putting the Jewish Hospital at Jerusalem on a better footing.

Miscellaneous Intelligence.

THE Rev. Dr. Lilienthal, whose arrival in N. Y., and election as Chief Rabbi by the three German Synagogues, were mentioned last month, was solemnly installed in his responsible office on the 10th day of January. He is said to be staunchly orthodox; but the great tact and ability which his published discourses evince, in the work of flattering the natural pride of the human heart, is likely to render him extremely popular, and may thus have the effect of reconciling his brethren for a season to a somewhat rigorous sway.—The Jews of Richmond, Va., have memorialized the Common Hall of that city in opposition to a recent attempt to enforce the observance of the first-day Sabbath. We have read the petition in the Occident. It is drawn up with ability.—Jacob S. Cohen, Esq., has lately been chosen President of the first branch of the City Council of Baltimore.—A beautiful little synagogue has been opened and dedicated at Hobart Town, Van Diemen's Land.—The synagogue at Avignon, one of the finest in France, which had been rebuilt and enlarged thirty years before the first revolution, was lately destroyed by fire.—Steps have been taken by the Jews in London, for the establishment in that city of a Jewish Workhouse, or Asylum for the Destitute.—The Reform Association of Frankfort-on-the-Maine has determined on having a public service on the Sunday.

WE take the following items from the *Voice of Jacob* :—

JEWIS IN FRANCE.—The population of France is 34 millions, of which the number of voters is 175,000, a little more than a half per cent. The number of Jews in France is estimated at 100,000, of which there are 910 *notables* in the seven Jewish consistories. It is found that no less than 714 of these 910 are on the electoral lists; and since the common ratio of a

half per cent. would give only 514, it is reasonably inferred that so large an excess as two fifths exhibits a flattering testimony to the rank occupied by the French Jews among their fellow-citizens.

COPENHAGEN.—A Jewish free-school for boys has lately been established here. The chief members of the clergy, the highest officers of the state, the government, and all the professors of the university, attended at its solemn opening. R. Wolf, the zealous minister of the Jewish congregation, justified, by an able speech, his high reputation as an orator. Two legacies (made by Jews,) one of \$50,000, and the other of \$7,500, have been the principal means of enabling the congregation to accomplish this meritorious work.

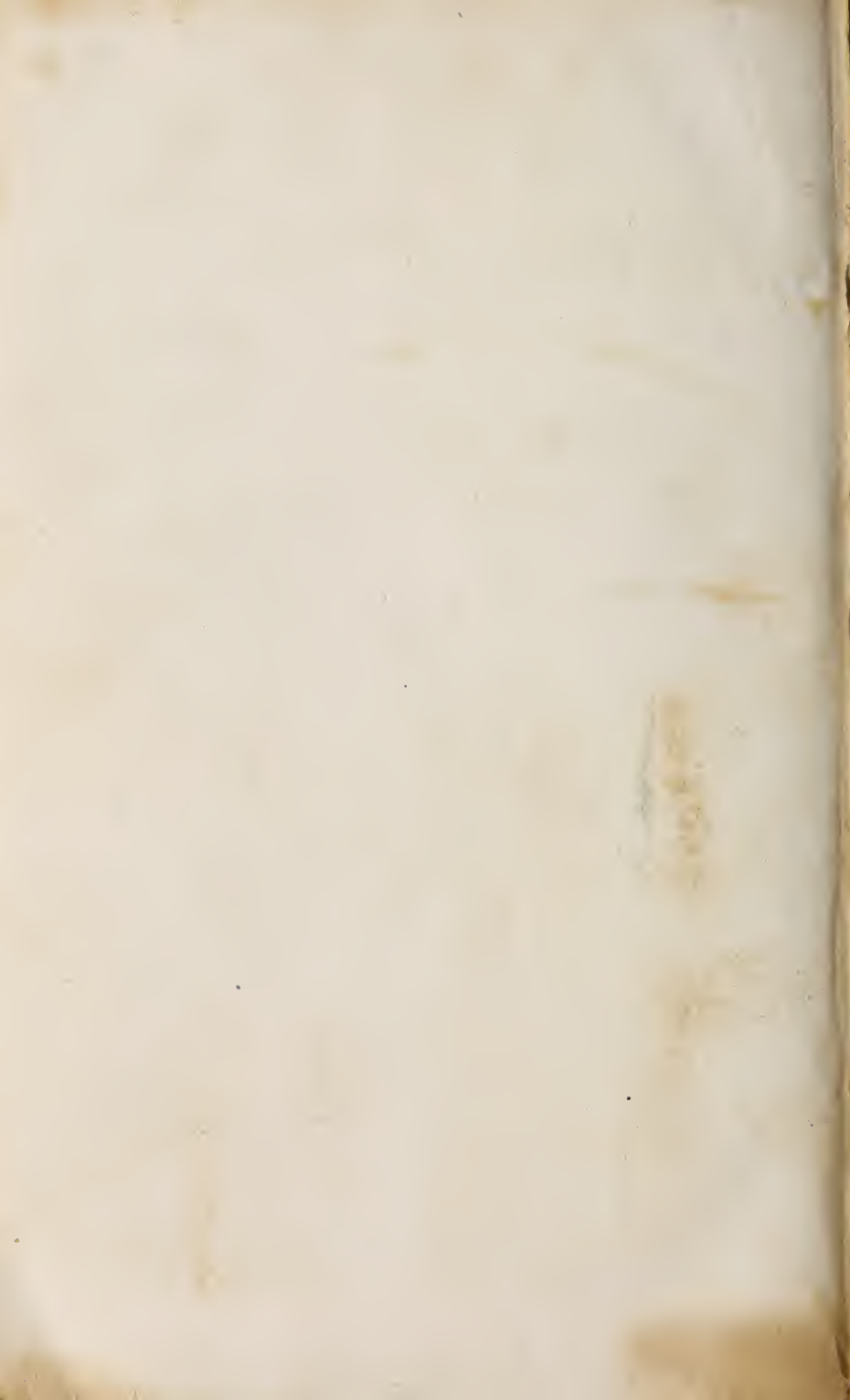
Donations & Subscriptions.

The Treasurer of the American Society gratefully acknowledges the receipt of the following collections and donations to the funds of the Society :—

Don., Ref. Dutch church, Harlem,	\$3 18
Coll., Rutgers street Presb. church, N. Y., (Rev. Dr. Krebs') after lecture by Rev. W. W. Andrews,	24 70
Don., a Friend, Paterson, N. J.,	5 00
Don., a Friend, New York,	4 00
Don., Rev. R. Taylor, Shrewsbury, N. J.,	3 00
Mr. John Gray, Fredericksburg, Va., to cons. him a life member,	15 00
Don., a Widow, per Rev. Dr. Marselus, New York,	1 00
Asbury Meth. E. church, (Rev. Mr. Atwood's), Wilmington, Del.,	17 79
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Wesley Meth. E. church, Baltimore,	44 00
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Don., a Lady, \$6; do., \$1 12, "	7 12
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Coll., Eng. Lutheran church, "	20 00
Don., two Ladies, \$2; Mr. Roy-ston, \$2; "	4 00
Coll., Pearl street Presb. ch., N. Y., (Rev. Mr. Read's,) after lecture by Rev. I. S. Demund,	17 05
Coll., Ref. Dutch ch. Broome st., N. Y., (Rev. Dr. Fisher's,) after lect. by Rev. Dr. Paton,	15 80
Mr. I. Hellmuth, Canada, ann. don.,	2 00
Mrs. Jackson, do. do.,	2 00
Two glass lamps and a Bible for the Pulpit of the Mission-house Chapel, from a Lady of the Coll. R. Dutch church, New York.	
Subscriptions to Chronicle,	25 50
<i>New York, Feb. 20, 1846.</i>	



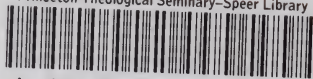






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